1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

when the Tenochcas reached the field of battle
they rushed to the attack and took no less than thirty prisoners, from each of whom they detached an ear with their obsidian knives before sending him to the rear. After the battle Coxcox made a speech praising the valor of his forces in taking so many prisoners but denigrating the Tenochcas who came back empty handed. The vassals waited until their lord had finished speaking and then inquired of him why each captive was short an ear. The attention of the Culhuas being riveted to this extraordinary circumstance, the Tenochcas opened their pouches and displayed the missing ears, proving beyond cavil the measure of their prowess. Clearly the war-sacrifice cult had reached the Valley by this time, for the emphasis set on the taking of prisoners indicates that this was one of the chief purposes of war. Furthermore, a drawing shows the later sacrifice of the prisoners, a cult practice the accomplishment of which was to make the Aztecs dreaded by other tribes throughout the length and breadth of Mexico.

So great had the prestige of the Tenochcas become that they went to their lord, Coxcox, and asked for his daughter as a wife for their chief so that they might found a dynasty. Coxcox granted their request, and the Tenochcas were so overcome with gratitude that they sacrificed the luckless girl and draped her skin on a priest to impersonate a nature goddess, Toci. Then with somewhat less than tact they invited the father to the ceremony. He, expecting a marriage celebration, was utterly horrified and summoned his warriors, to exterminate the Tenochcas who forthwith fled to the lake, rejoining their brethren already there.

There were two communities on the islands at the middle of the fourteenth century: Tenochtitlan, which seems to

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tated against the social advantages of the gathering. To steal corn, the staple of life, when growing in the field, was a serious offense, demanding the death penalty or slavery, but a wayfarer might with impunity satisfy his hunger by plucking ears from rows adjacent to the road. To filch gold, silver and jade, precious substances reserved for religious ornaments, was also a mortal crime.

Murder, even of a slave, brought the death penalty. Rebels and traitors received the same fate, but kidnapers were sold into slavery. Drunkenness was a serious crime except at prescribed ceremonial occasions. Social disapproval, public disgrace, even death by stoning or beating, were penalties suffered by the intemperate. However, the old of both sexes, who had fulfilled their tribal obligations, were allowed great latitude in their potations.

The witch or practicer of black magic was sacrificed, and death was likewise the lot of him who impersonated a high official. A slanderer had his lips cut off and sometimes his ears as well. Brawling and fighting in the market place were dealt with severely, but in an ordinary case of assault the assailant paid for the cure of the assailed and for any damage done. Adultery was punished with great severity, even death, when committed outside the pale of the divorce laws. Hanging was the usual penalty for violation of the incest laws, and sodomy was punished with revolting brutality.

Thus reduced to cited instances, Aztec law was brutal. Actually, from childhood on, the individual grew up into correct social behavior; the violator of the code met with serious consequences. All people had some kind of personal property, but land belonged to the tribe and only its produce to the individual. Therefore, the elaborate legislation

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leather or woven maguey fiber in cold weather. Women wrapped about their loins a finely woven cloth, which they sustained with a narrow belt. A sleeveless slipover, or *huipil*, completed their costume. They plaited their hair into braids, sometimes interlacing them with ribbons, and these they wrapped around their heads. This woman's costume may still be seen in many parts of Indian Mexico. (See Plates 33–36.)

The poor made their garments of maguey fiber or coarse cotton. The rich wore the same clothing fashioned from finer textures and decorated with elaborate embroidery. The many names given to the different kinds of mantles show their interest and importance to the wearers. Wool was almost never made into cloth, since dog hair was all they had, but feather cloaks were highly esteemed. Chiefs wore a fillet of leather from which hung two tassels, and administrative chiefs had a sort of diadem of gold of jade and turquoise as a badge of office.

The warriors frankly gloried in their costumes. Rich mantles and ornate feather headdresses were not enough for some, who carried on their shoulders a harness of wicker supporting an elaborate structure in feather mosaic. Others wore costumes modeled on the appearance of an ocelot or an eagle. On specified occasions the priests assumed the dress of the gods and goddesses, whose costumes were sumptuous and ornate and defined by exacting ritualistic marks of identification. (See Plate 61.)

Jewelry consisted of ornaments of copper, gold and silver, shell, various-colored stones, like jade, turquoise, emeralds, opals or moonstone, and mosaics laid on a backing of clay, wood or reed. Large plugs were inserted in the ear lobes of

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

men and women alike. Men often wore ornaments passed through the septum of the nose or suspended from a slit in the lower lip. Elaborate necklaces and pendants, armlets and leg bracelets, gave brilliance to a costume for state occasions. Cosmetics were not used to touch up nature, as with us, but instead a lavish application of face and body paints in red, blue, yellow, green and black enhanced with prismatic richness the softer tones of their brown flesh. (See Plates 46–47.)

It is obvious that the Aztecs were no pitiable craven savages. They lived upon variegated and delicious foods and dwelt in houses that were comfortable and airy. Their dress stimulated the exercise of merited self-satisfaction, not to be confused with the compensations of vanity. Their manner of life enabled them to take advantage of their personal aptitudes and exchange the products of their own creation for whatever they lacked. Articles for daily and ceremonial use were made with the loving care of master artisans, and rare indeed was the object that did not have the impress of some little decorative touch that makes a pleasant possession of a drab utensil. Their crafts deserve to themselves a complete chapter.

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

growth in plants by the powers of sympathetic magic. Ceremonial cannibalism was sometimes practiced, in the belief that the eater can absorb the virtues of the eaten, but this rite cannot be considered a vice. The letting of one's own blood was another way to ensure divine favor, and people did horrible self-penances such as mutilating themselves with knives or drawing through their tongues a string on which were threaded maguey spines. The higher the social position of the individual and the more he consequently knew of ritualistic observance, the more arduously he performed the fasts, penances and tortures imposed by the religion. The priests, therefore, were strongly cognizant of their social responsibility and by the rigor of their own lives strove to ensure the well-being of the tribe.[17] (See Plate 61, bottom right.)

The picture writings of the Aztecs take human sacrifice and penance as a matter of course but seldom indicate the quantity of victims. Indeed, only one such manuscript records the monthly ceremonies, and a post-Conquest copy of another reveals a sacrifice of twenty thousand people at the dedication of the enlarged great temple of Mexico.[17] The Spanish accounts and those of the educated Indians agree, but whether Christian piety induced exaggeration, and how much, it is difficult to ascertain at this time and age. The Conquistador who counted thousands of skulls on the skull rack in Tenochtitlan apparently confirms these other statements, which the great humanitarian and Indian lover, Las Casas, discounted in his special pleading for decent treatment of the indigenous population of New Spain.[18]

The priesthood, beside performing these bloodcurdling acts, had other more pacific duties; they also instructed youth in the mysteries of writing and keeping records. Aztec writ-

776 cooked, and roasted in a pot; one roasted [on the fire]; sweat-houses were heated, ungüento were melted, things were cleansed.

776 796 And when his feast day was celebrated, once a year, at the end of the month of Izcalli, they made an image of Macuexuma; before it quail were sacrificed and incense was set forth.

[262] *Tamales* [stuffed] with greens[66] were prepared in each dwelling. First they were placed before the fire. Then they were eaten.

[534] And all day his old men sang, blew trumpet-shaped shells, beat drums, and sounded rattles for him.

And no one might reach his arm to the bowl, which was forbidden; nothing might be cooked. Because first were eaten the *tamales* [stuffed] with greens which had been brought as offerings.

And, in live coals, the children[67] roasted some snakes, frogs, small white fish, water lizards, [and] birds—whatever kind of small animal they hunted, they dropped in the hearth. Thus, they said: "Or father roasteth [something] for himself."

And when night fell, the old men, the old women, drinking wine, made libations in all [four] directions. [And] they said thus: "They give a taste of it to the fire; they refresh themselves."[68]

[535] And every four years a festival more greatly honored him—when Moctezuma danced a princely dance before the temple of Xiuhtecutli, which was called Tzonmolco.[69]

[273] And at this time everyone [including] all the children, every one of them, tasted the wine. Thus it was called [the time when] the children drink wine.

[608 431] And then they gave the children uncles and aunts, a man [and] a woman, whom them with children sought out and gave gifts. These took [the children] upon their backs, and carried them then to the temple of Iecoçauhqui. There [the persons] pierced their ears; thus they placed a sign upon them, while their uncles and aunts[70] looked on. Afterwards all feasted.

● [304 852] 776 [Iecoçauhqui's] ornament was [thus]: black was smeared about the lower part of his face. About his head he bore a circlet set with green stones; he wore a paper crown with blue cotinga feathers and a spray of quetzal feathers; he had a crown of arrow-shafts; a crown of spear-shafts;[71] he had

Auh yn iquac ilhuiçetilloia, ceiuhtica: ipan ilamjan ycalli: quixipeloaia in motecuçoma, ipan tlacoxmaloia, cepalomajilo,

oncuhquiztimalli nechvilloia, in cecmolpan: achto ipan quiyauhtiaia in tlel, çenpan qualoia.

Auh yn jneveicoan, ish omajhuiçi, in quiyaujcatia, quiyaccitapichtlia, quiyapotonalhuja, caiocachilhuja:

auh aiac vel ômoçouia in cimalon, otlacacaxilitoia, ynjc amo aca motlatia, nechchikoa: ipampa in iancuican oquallac oncuhquiztimalli, ynjc otlamamalac.

Auh in pipiltzonzti, nochintin quiçotlaxpujaia: yn aca cuetl: cujtatl, xoxôli, axolotl, tamê: in çaço ilein ocacic ixiuhi, ycamac contlaçoia in tlecuxtli: ic cujtoaia, motlaxpuja yn ixim.

Auh yn ôcmac, xexiquipan tlatlaxmaia in vevetquze, ylamatquze: ish quiyoaia, quiytlaxiuxtilia yn tlel, tezcalcuija.

Auh nauhiiuhtica, yn ic cmaca, mexicotlilloia, ilhuiuh: iquac motecuçotiaia yn motecuçoma, ipan yn jxcocol, xiuhtecuoli, ytocaiocan tzonmolco.

Auh in iquac ly, vel nochiitacat, vel no inquich tlacat, quipalaoia, quiimpuja, in vcili, in pipiltzonzti: ic motecuiotiaia, pillaoano:

ynon vncá quiçotlaxiuia, quimmahuiçtiaia in pipiltzonzti. Ce cioatl, ce oquichtli, in quiçentzonzia pilhuaque, quiçotlaxhtiaia; ixhuexotin quimmamatihuja, vnpa quimmacaxoia, yn iuxpan iecoçauhqui: vnpa quimacazxapotlaia, quimacaxoxiuçoia: inhuçia ic quimochiotiaia, ynjc quimitta, ynelcaoa, ynacujaoa: çenpan tlaqualo.

In jnechkinol cuexc: chichtic momaxtlac, chalchiuhtzaxtli, xiuhtzontecomacalt, quetzalli,tzonio, mjtznez, tlacuxtzonez, xiuhtzontecocuchc, centzontzonolc, no tzitzilic, cuexjolc, xiuhtzontzatlatlapanqui yn ichimal, tlachiztopilo.

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66. *"Una de las hierbas que se comen cocidas se llama huauhquilitl, que son blandas, se muy verde, tienen las ramas delgadillas y chiquitas, tienen las hojas overbadas. Las tallas de esta hierba se llaman huauhcle y la semilla se llama de la misma manera; esta hierba se cuece para comer, sabe a cerrajas, exprimese del agua que el cuece para comerse; hácense tamales de esta hierba los cuales se llaman quilhuan."* Sahagún, *op. cit.*, Vol. III, p. 238. On p. 338, *huauhquilitl* is defined as *Amaranthus hypochondriacus Amaranthaceae.*

67. In the corresponding Spanish text, the children's parents burned and roasted them animals. In the *Historia general*, Vol. I, p. 307, Sahagún writes that the old men received the animals from the children as offerings and threw the offerings in the fire.

68. *Ibid.*, Vol. I, p. 289; see introduction to Section: *en. cit.*

69. Described as the 84th temple in Tenochtitlan, *Ibid.*, Vol. I, p. 227.

70. Corresponding Spanish text uses the word *padrinos* (godfathers; patrons or protectors). Molina (*op. cit.*) translates the words *tlaili* and *cuili* as uncle and aunt.

71. *Chalchiuhtzatzalli*—a strap for the head, set with jeweled disks, the front side bearing the figure of a cotinga (*tzitzilin*); *quetzalcuexcalli* or *xiuhtzontzatzalli quetzalcuexcapo*—a tiara of feather mosaic work in the form of a coronet cone, broadening upwards; *mitzquaitl* (*tzontzquaitl* or

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And [they brought] vases, and incense-burners, and jars made of calabashes, spoons for stirring cacao, and stoppers for jars.

When they entered lands with which they were at war, and went among people who were far distant, they became like their enemies in their garments, their hair-dress, their speech,[104] [that they might] mimic the natives.

And if they came to an evil pass, if they were discovered, then they were slain in ambush and served up with chili sauce.[105] [But if] any—even one, even two—escaped alive, [such an one] informed Moctezuma.

This one then gave him a gift, and dashed him with his amber lip-plug. He did him honor, singling him out as a valiant warrior, thus making him a man of consequence.

And when those who returned arrived home, when they had come back, when they had reached and had entered in their land, they feasted all, [especially] the merchants and the principal men, that they might make themselves celebrated.

It was called "the washing of the feet."[106] They paid great honor to the cacao, to the walking staff, of Yiacatecutli.

In the tribal temple[107] they set it upright. They offered it an offering fowl, when they laid a feast. And when they summoned people to a banquet, they always offered it an offering when they ate.

And when they communally hacked and slew a man as a sacrifice,[108] to whom they offered was the likeness of their god, Yiacatecutli; or else one of [the following gods], or all of them, whom they worshipped—Chicomepatonal, or Chalmecatzinti, Acxotecatl, and Nacxit, Cochinet, Yaxpitzactzinc.[109] No one determined, [for] it was of their own free will, whether they should offer up one or two men.

They bought them there at the slave market at Azcapotzalco; they served and arranged them, turning them around many times, examining them, buying the good ones—those of good bodies, without blemish, the best ones, in good health, sick in no degree, who were marked by no marks on the body.

Such as these they slew on the four-day, Panquetzaliztli, when the feast of Uitzilopochtli was celebrated.

Thereupon they garbed them in trappings like those of Yiacatecutli, which were assigned to them.

And before they slew them, first they let them be seen by the people. It was said: "They now throw up [like

Auh in necuauil, in pectecuauil, in ximocti, in aquacjtli, ye ixquich in ye nemacaxtil:

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ixcuauil iuctilan, in tzacuj, in tzacutica, ocelan cuecuepj, vel calaquj, motlacaccupa in xochichinolinca, in xexeloca, in tlaxoloca quiqui[illegible]calhuja in chamapa.

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Auh intla ocinaquahtiquiça, intla cinaqui: vncan quiqui[illegible]quiça, quiqui[illegible]ilotilia: ça ceca, aqo ce, aqo vncan ye ce tel tenantiuanqui quiça, ixcuel quiualnemoaia in motecuçoma:

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in vncan quiçaca, caquiliz, ypaqualtamauh, ye quiquetzitzinia, in quiquetzinia, in tlacauh, vncan in aquiçhia.

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Auh ye iquac: calaqui, yuchan: ye iuallauh, yancuepal aquiçhiuhque, yn ololtechaxica, yn ololtechpachichiuhque: inquich tlacatl quiçaca, in pachaca: yuan in tlatoque, in mexitzinia:

It was called "the washing of the feet."[106] They paid great honor to the cacao, to the walking staff, of Yiacatecutli.

mjtoa, mocaquaca, cenca quimaxitilitia ye inpil, ye ilacapan yiacatecutli:

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In the tribal temple[107] they set it upright. They offered it an offering fowl, when they laid a feast. And when they summoned people to a banquet, they always offered it an offering when they ate.

cenca in calpulco quiquetzia: achco quiclamanjlia, ye iquac: tetlaquahlia: yuan intlacu mel motecuhcatoca, quiclamanjlia in çan machiya ye ilacapan.

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And when they communally hacked and slew a man as a sacrifice,[108] to whom they offered was the likeness of their god, Yiacatecutli; or else one of [the following gods], or all of them, whom they worshipped—Chicomepatonal, or Chalmecatzinti, Acxotecatl, and Nacxit, Cochinet, Yaxpitzactzinc.[109] No one determined, [for] it was of their own free will, whether they should offer up one or two men.

Auh intla ica tealiz, ixcuel calitiaia, quiçacoia in jiuuh yiacatecutli: anozo cenca ixhoacatia ye nochcatia, in quiquetzitzinia in chicomepatonjtzi, anozo chalmecacjtzi, yuan acxotecatzi, yuan nacxitl, cochinetl, iacapitzactzc, ainc quiçacoja, yiollotlaxca, ye aqo ce, anozo vnca, ca aiuic tlacatl:

They bought them there at the slave market at Azcapotzalco; they served and arranged them, turning them around many times, examining them, buying the good ones—those of good bodies, without blemish, the best ones, in good health, sick in no degree, who were marked by no marks on the body.

vnqa cauecuia ye tlacauecajloca axcapotzalco: motlahtlatlia, motlaquapatlia, quiçacuecuepa, quimjxitza, ye quilitic quiçacuepa, ye achi quezaquipa, in tlacaixcol, in tlacamelaccapa, ye achi cuecuepa, ye aiic inlacuiuh ca:

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Such as these they slew on the four-day, Panquetzaliztli, when the feast of Uitzilopochtli was celebrated.

yeje inhuan quimictiquiça, ye iquac panquetzaliztli: ye vncan ilhuiçaquitilitia vitzilohuchtli:

Thereupon they garbed them in trappings like those of Yiacatecutli, which were assigned to them.

ypan: quiçahchihuia, quiçelcauaaca, iuuh quitilia ye juhquej yeachtzinti yiacatecutli.

And before they slew them, first they let them be seen by the people. It was said: "They now throw up [like

Auh ye ajamo quimictia, achtopa quimixtitinia: mjtoa quimjxcauia, in quimacahtia in tequitiqui:

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104. Cf. Torquemada (op. cit., p. 57): Yiacatlahqui "propiamente representa persona, que viene ricaza, ó habilidad, para mejor practicarnos, ó engañar, y se vsaba, y vsaph (que es propio vocablico de Mexicanos) . . . ."

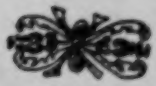
105. Cf. Ixtlil. (Obras Kingsb., p. 332, citing Hist. Rep. Colh. Mss. 9. If 38).

106. Book IX of the Historia general deals almost entirely with the activities of the merchants. Chapter VI, entitled De los ceremonias que se hacia a los mercaderes cuando llegaban a su casa, que se llama lavatorio de pies, describes washing sacrade and hands.

107. Sahagún defines calpulli as "iglesia del barrio, ó parroquia" (Spanish version).

108. Sahagún defines the ceremonies in this sentence: "Estas dichas que matahan a estos esclavos."—Historia general, Vol. I, p. 313.

109. According to the Spanish version, they were four brothers and a sister of Yiacatecutli. Ixtlil. (Collected Works, Vol. II, pp. 4, p. 90) recognizes Cochinet and Yaxpitzactzinc as synonyms for Yiacatecutli; "Chicomepatonal or Chalmecatzinti is the name of a goddess of water and the earth"; Acxotecatl is Tezcatlipoca; Nacxit is Quetzalcoatl.



The eighteenth month they named Izcalli. In this month they celebrated a feast to the god of fire, whom they called Xiuhtecutli, or Ixcoçauhqui. They made an image in his honor, with great artifice, which appeared to throw off flames of its own accord. And every four years, in this same feast, they slew slaves and captives in honor of this god. And they pierced the ears of all the children who had been born in those years, and they gave them godfathers and godmothers.

Al mes decimo octauo llamauan Izcalli: en este mes hazian fiesta al dios del fuego que llamauan Xiuhtecutli, o Jxcoçauhquj: hazian vna ymagen a su hõrra de grã artificio que parecia que echaua llamas de fuego de sí: y de quatro en quatro años en esta misma fiesta esclauos y captiuos mataua a honrra deste dios: y agujeriauan las orejas a todos los niños que aujan nacido en aquellos años y dauanles padrinos, y madrinas.

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Chapter 18
Izcalli

On the tenth day of this month they made a new fire at midnight, before the image of Xiuhtecutli, [which was] very curiously adorned. And, the fire having been lit, then, in the morning, the young men and boys came, and they brought various animals which they had hunted in the ten preceding days—some water [animals] and some land [animals]. And they offered them to the old men who were charged with safeguarding this god. And these cast into the fire all of those animals, so that they would cook. And they gave each one of these young men and boys a *tamal* made with amaranth, which they called *cuauhquiltamalli*, which everyone in the city offered upon that day. All ate of these in honor of the feast day. They ate them very hot, and they drank and made merry.

On this feast, in ordinary years, they slew no one. But in the bisextile year, which was every four years, they slew, during this feast, captives and slaves and the impersonator of Xiuhtecutli, decorated in the manner which hath been told above, with many precious and curious adornments; they performed many great ceremonies upon the death of these [victims]—many more than on the other feasts already described. This is set forth at length in the account of this feast.

After they had slain these slaves and captives and the impersonator of Ixcoçauhqui, who is the god of fire, all the leading men and lords, the illustrious, and

Cap. 18.
Izcalli

1	*b*	KL	Izcalli	*b*	*8*
2	*c*	A los diez dias deste mes: sacauã		*c*	*9*
3	*d*	fuego nueuo a la media noche delante		*d*	*10*
4	*e*	la ymagẽ de Xiuhtecutli muy curiosa-		*e*	*11*
5	*f*	mente atauiada: y encendidos fuegos,		*f*	*12*
6	*g*	luego en amaneciendo venjan los mã-		*g*	*13*
7	*A*	cebos y muchachos, y trayã diuersos		*A*	*14*
8	*b*	animales que aujan caçado en los diez		*b*	*15*
9	*c*	dias pasados vnos de agua, y otros de		*c*	*16*
10	*d*	tierra: y offrecianlos a los viejos que		*d*	*17*
11	*e*	tenjan cargo de guardar a este dios: y		*e*	*18*
12	*f*	ellos echauã en el fuego a todos aque-		*f*	*19*
13	*g*	llos animales para que se assasen: y		*g*	*20*
14	*A*	dauan a cada vno destos moços y mu-		*A*	*21*
15	*b*	chachos vn tamal hecho de bledos que		*b*	*22*
16	*c*	ellos llamauã Vauhquiltamalli: los		*c*	*23*
17	*d*	quales todo el pueblo ofrecia aquel dia.		*d*	*24*
18	*e*	y todos comjan dellos por honrra de		*e*	*25*
19	*f*	la fiesta, comjanlos muy calientes y		*f*	*26*
20	*g*	beujan y regozijauanse.		*g*	*27*

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En esta fiesta los años enemones no matauã a nadie: pero el año del biesto que era de quatro en quatro años: matauan en esta fiesta captiuos y esclauos, y la ymagen de Xiuhtecutli, compuesta de la manera que arriba se dize cõ muchos y preciosos y curiosos ataujos: hazian grandes y muchas ceriuonjas en la muerte destos, muchas mas que en las otras fiestas ya dichas. Esto esta puesto a la larga en la historia desta fiesta.

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Despues que aujan muerto a estos esclauos y captiuos, y a la ymagen de Jxcoçauhquj que es el dios del fuego: estauan aparejados y adereçados muy rica-

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the emperor himself were decked and arrayed very richly in costly adornments, and they began a dance of great solemnity and gravity which they called *neçacuiotlizti*, which meaneth "Dance of the Lords." This was performed only every four years, during this feast. On this same day, very early in the morning, before dawn, they began to pierce the ears of the boys and girls, and they applied to their heads a wig of parrot feathers, pasted on with *ocutzotl*, which is pine resin. Etc.

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mente con ricos adereços todos los principales y señores y personas yllustres, y el mesmo Emperador: y começauan vn areyto de gran solemnydad y grauedad: al qual llamauan Netecuiotiliztli, quiere dezir: areyto de los señores: Este solamente se hazia de quatro en quatro años en esta fiesta. Este mesmo dia muy de mañana ante que amaneciesse començauã a agujerar las orejas a los niños y niñas: y echauãlos vn casquete en la cabeça de pluma de papagayos, pegado con ocutzotl que es resina de pino. Etc.

3: Sahagún M-S (1529-1598) 1951 NU7 Aztec NU7

The five remaining days of the year, which are the four last of January and the first of February, they named Nemontemi, which moreth barren days. And they regarded them as unlucky and of evil fortune. There is conjecture that when they pierced the boys' and girls' ears, which was every four years, they set aside six days of Nemontemi, and it is the same as the bissextile which we observe every four years.

A los cinco dias restantes del año que son los quatro vltimos de Enero y el primero de Febrero llamauan Nemontemi, que quiere decir dias vacios: y tenianlos por aziagos y de mala fortuna: sy conjectura que quando agujerauan las orejas a los niños y niñas que era de quatro en quatro años, echauan seys dias de Nemontemj y es lo mismo del bisesto que nosotros hazemos de quatro en quatro años.

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Chapter 19

These five days they held as of evil fortune and unlucky. They said that those who were born in them had evil successes in all their affairs, and were poor and wretched. They named them Nemo. If they were men, they named them Nemoquich; if it was a woman, they named her Nenciuatl. They dared do nothing in these days, because they were unlucky. Especially did they abstain from quarreling, because they said that those who quarreled in these days always remained with that custom. They held as a bad omen stumbling in these days.

These aforementioned feasts were fixed, and were always observed within the month, or a day or two ahead. Other feasts they had [which were] movable, which were celebrated during the course of the twenty signs, which made a round in two hundred and sixty days. And hence these movable feasts, in a year, fell one in one month, and another in another, and always varied.

Of the Movable Feasts

The first movable feast was celebrated in honor of the sun, in the sign which is named ce ocelotl, in the fourth house, which is named naui ollin. On this feast they offered, to the image of the sun, quail, and they offered incense. And at noon they drew captives before it in honor of the sun. On this same day, all drew blood from their ears—children and those who were grown—in honor of the sun, and they offered it that blood.

The Second Movable Feast

In this same sign, in the seventh house, all the painters and the stonecutters celebrated a feast. They

Capi. 19.

1 *A* Estos cinco dias tenjan por malaue- *A 28*
2 *b* turados y aziagos: deziã que los que *b 29*
3 *c* en ellos nacian tenjan ynalos successos *c 30*
4 *d* en todas su cosas, y eran pobres y mi- *d 31*

[551]

serus llamauanlos Nemo, si eran hombres llamauanlos Nemoquich, y si era muger llamauala Nenciuatl, no osauan hazer nada en estos dias por ser malafortunados: especialmente se abstenjan de reñir: porque deziã que los que reñjan en estos dias se quedauã siempre con aquella costumbre tenjan por mal aguero tropeçar en estos dias.

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[787]

Estas fiestas dichas eran fixas que siempre se hazia dentro del mes o vn dia o dos adelante: Otras fiestas tenjan mouibles que se hazian por el curso de los veinte signos: los quales hazian vn circulo en docientos y sesenta dias: y por tanto estas fiestas mouibles vn año caysn en vn mes y otro en otro y siempre variauan.

De las fiestas mouibles.

La primera fiesta mouible se celebraua a honrra del sol en el signo que se llama ce ocelotl, en la quarta casa que se llama nauilin: en esta fiesta ofreciã a la ymagen del sol codornices y incensauan: y en el medio mesmo capteuan delante della a honrra del sol. En este mesmo dia se sangrauan todos de las orejas chicos y grãdes a honrra del sol y le ofreciã aquella sangre.

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[785]

The Second Movable Feast

In the same sign, in the seventh house, all the painters and the stonecutters celebrated a feast. They

La segunda fiesta mouible.

En este mismo signo en la setima casa hazil fiesta todos los pintores, y los labrãderos ayuntauã aquella

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Then the mother of the young man

placed a very fine shift upon her daughter-in-law, and put for her, by her feet, a richly embroidered skirt. And the mother of the young woman covered her son-in-law with a very fine cape, and tied it over his shoulder, and laid a very richly embroidered breech clout at his feet. This done, a number of old women, who are called *ahuia*, tied the corner of the young man's cape to the lower part of the young woman's shift. In this way was concluded the marriage, with many other ceremonies, and dinings, and drinking, and dances, which were given thereafter, as is contained in the account of the marriages.

matrimoonjo, con otras muchas cerimonjas, y conseres, y beueres, y bayles, que despues se hazian, como se contiene, en la historia del matrimonjo. 585 302 292

They observed two other feasts which in part were fixed and in part were movable. They were movable because they were celebrated in interpolated years. One was observed every four years, and the other every eight years. They were fixed because they had year, month, and day assigned. In the one which was celebrated every four years, they pierced the ears of the boys and the girls, and they performed for them ceremonies for good growth, and they purified them over the fire. In the one which they celebrated every eight years, they fasted before it for eight days on bread and water, and enacted a dance in which they assumed the forms or characters of various birds and animals. And they said that they sought good fortune, as is set forth in the appendix of the Second Book.

Otras dos fiestas tenjan, que en parte eran fixas, y en parte eran moujbles: eran moujbles, porque se hazian por años interpolados. La vna se hazia, de quatro en quatro años, y la otra de ocho en ocho años: eran fixas porque tenjan año, mes, y dia señalados. En la que se hazia, de quatro en quatro años, horadauan las orejas a los njños o njñas: y hazianlos, las cerimonjas, de crezca para bien, y lustrauanlos por el fuego. En la que hazian, de ocho en ocho años: ayunauan antes della, ocho dias a pan y agua, y hazian vn areyto, en que tomauan figuras, o personajes, de diuersas aues y animales: y dezian que buscauan ventura, como esta escrito, en el apendix del segundo libro. 796 [304 854] [535 785]

These movable feasts, in some years, displace the feasts of the calendar, as also happeneth in our calendar.

Estas fiestas mouibles en algunos años echan de su lugar a las fiestas del kalendario: como tambien acontece, en nuestro kalendario.

For he had committed a crime in the temple; for he had done a wrong. They said to him: "Verily, here penitence is done; here a feast is held."

And as night fell during the dance, so closed the day of feasting when the day ended.

And next morning, when [the feast] was over, again there was dancing. Again all danced the serpent dance.

And [this day] died Itzcucale,[19] he who had lived together with Titlacauan. And him they also named Tlacuepan,[20] and Teicauhtzin.

And his paper raiment was painted with black discs. On his paper crown were eagle feathers. His headdress hung in disorder. Upon the crown of his head rested a flint knife made of red feathers.

And also he had his network cape; over it hung a small net bag; and his [ornament like a priest's] maniple hung from his arm. It was of the skin of a wild beast. He fastened shells [to his legs]. He danced with the others; he danced the serpent dance. He went first in line guiding the others.

And purely of his free will, when he wished, he would die. When he wished, then he delivered himself to the place where he would die.

Priests called *tlatlacaouanihti* seized him, stretched him out [on the sacrificial stone], held him, and cut open his breast. His heart they lifted up as an offering to the sun.

And his head also they strung on the skull rack. So he came to his end, even as Titlacauan, [whose head was] strung [on the skull rack].

And at this time, the priests cut the skin: with a stone knife they cut the skin of youths, young boys, and even small children yet lying in their cradles. Thus they cut the skin of their stomachs, their breasts, both upper arms, and [both] forearms.

This was done only at the time of [the feast of] Teucaal, when it ended, each year; [and] thus ended [the feast].

ichica in quimjctiuia ca teupan, ca tlamjlqujztia, quimjlhuja: ca vncan tlamacoaco, vncan illujtlalo. 796^r [684 688]

çan iuh oniuia in nenxilo, ic ontlamj in cemilhujtl, in omonequin illujtl.

Auh yn jmuztlaioc, in apeoaco no nenxilo, no nococoloio:

auh iquac mjquj, yn Jtzcuale, ynin nenan ocenca Titlacauan: auh ynjc no motocaiotia, tlacuepal, yoan Tehicauhtzin.

Auh ynjc tlacujlolli, yn jamatlatqui, tencapocio yn jamacal, qualujujio, momoiaoa yn jxiuancal: tetzpetl iquanepantla icatiuh, tlapalibujtl ynic tlachioalli: 796^r 293

yoan no ycuechin, icampa vetztiuh, icpatzti, yoan imatacax imac pilcatiuh, tequanconti, oiooalli contlaliuh, tehoan mjhtoaia, mococolo, teiacantinemj, teiacac ycaxinemj.

Auh çan iilloiama, in quenman miquiz, in quêman connequiz, yn oquiuc, njman ic ic onmotemaca, yn vncan mjquiz:

quioalana in tlamacazque, motocaiotia, tlalacanaoalti, qujtitilinja, caana, quelteuqui: yn iiollo conjuilia in tonatiuh: 796^r

auh yn itzontecon, çan no tzompatitech conquauhça, çan no iuh tlantica yn iuh quauhçonica titlacauan.

Auh çan no iquac y, tepuuztla in tlamacazque, quiquauoala in telpopuchti, in telpuchpipil: yoan yn oc vel pipiltotin, yn coçoleo onoque: ynic quinpeuztla ynxiipan, ynxichiquipipan, yoan nenecoc ynacolpan, yoan inmatzontequipan: [304]

çan yio iquac y, in mochioaia, yn ipan tuucal: apeoaco, ceiuhtica ic ontlatzonquiça.

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19. Itzcuale, ". . . que quiere decir: Otro del Señor de la Casa Divina, ó del Señor Divino de la Casa; y por otro nombre Tlacuepan (sic), que es nombre del otro Dios, compañero de este Huitzilopochtli, cada imagen con este Cuauhxicalli, llevado nombre Tlacuepan, que quiere decir: Hermano mayor; por quanto tenian por mayor á Huitzilopochtli. Estos dos hermanos . . . el dedicado á Tezcatlipuca, y este consagrado á Huitzilopochtli, andaban juntos todo el año de un abrazo, para el beneficio de este Dios: para esto tenian determinado entre los dos; porque el que representaba á Tezcatlipuca, á Tlahuizcalpan, y representaba estar á Dios, á causa á imagen de aquel Dios . . . y á aquese, llamaban Huitzilopochtli, en adoracion, al cabalmente con este respecto. . . ."—Juan de Torquemada: Segunda parte de los veinte libros rituales y monarchia indiana (Madrid: Nicolas Rodriguez Franco, 1723), p. 305.

20. Torquemada Quetzalcoatl: "Otro semblable de la guerra, formaron contra el conquistador de Huitzilopochtli. . . . Donde nace este nombre sale sobre fué en la cuenta de Tlacuepan" (Obregon, op. cit., Vol. II, p. 94).

his vassals. Because verily there was much hunger; when dried maize was costly, then there was much want, [and] it was hard to gain a livelihood; [and] many then were our dead.

And until the time that the Feast Day of the Lords came, upon every day there was song. When singing and dancing began, [it was] toward evening, when only little sun alone. Thereupon fire was laid in the braziers; flame was put upon the braziers.

And the braziers were arranged and ordered in six rows, and in each row were ten [braziers] and [each] brazier was two fathoms thick; and each was as tall as one's hip.[1]

And thereupon all went forth from the house of song, coming singing and dancing. Between [pairs of men] came the women. Light women, harlots, chosen —picked out, set apart.

And they went together, they went taking by the hands the honored ones—the young chieftains, the leaders of the young men, and those with shorn hair, the Otomí, and the noblemen [not warriors. These last] were not arranged in order; of their own free will they placed themselves near the others.

And richly were the women arrayed and bedight; all good were the skirts and shirts which they had put on. Of their skirts, some had [designs of] hearts, some were [embroidered] with a mat design like birds' gizzards, some were ornamented like coverlets, some had spiral or leaf [designs], some were of plain, fine weave. All had borders and fringes; all [the women] wore skirts with borders.

And of their skirts, some had brown [streamers] hanging, some had smoke symbols, some had black [streamers] hanging, some had house designs, some had fish [patterns], some were of plain, fine weave. And the neck [openings] were all large, and their borders were also deep and wide.

And when they danced, they unbound their hair; their hair covered them like a cloak. But they brought braids of their hair across their foreheads.

And they were not decked with feathers; neither were their faces adorned with paint.

And thus were bedecked the chieftains: their array consisted of the cloak of netting. And the brave warriors, they who had straw lip plugs, they had white net cloaks with shells set in fish patterns. [These] were called their vermillion net cloaks.

cenca maianaloia, in jquac cenca tlaçoua in tlaolli, cenca oncā mjhiiouiaia, mociavia: cenca vncā tomjqujan catca.

Auh in jxquichica oalaci tecujlhujtl, izqujlhujtl cujcoia: im peoaia cujcoanalizttli, cenca ça achiton tonatiuh, cenca ça pepetzcatica in tonatiuh: njman ie ic tleteco tlaviltec, ipan in tlaviltetl motlatlalia tletl.

Auh in tlaviltetl viuipantoca, tetecpantoca, chiquacenpantitoca: auh in cempantli, matlatlatetl, actimanca: auh ynjc totomaoac catca tlaujltetl, hoontlacujtlanaoatectli: auh ynjc quaquauhtic catca, cecen quapantli:

auh in ié iuhquj, mec oalquizoa, in cujcacali, cujcatiujtze, mjtotitiujtze, intzatzalan actiujtze in cioa: iehoantin in mazujltia, yn aujenjme: iehoantin in tlatzonanti, in tlapepenti, in tlacenqujxtilti:

auh yn quinnanamictia, yn inmatitech quimantiuj, çan iehoantin in mauiztililonj in teachcaoan, yoan in telpochtequjoaque, yoan in quaquachicti, yn otomj, yoan in pipilti: amo tehoan motecpana, çan jllotlama, incāpa onmoquetza tetlan.

Auh in cioa uel mocencaoa, vel moiecchichioa, much qualli in conmaquja, yn jncue, yn ỹvipil: yn incue cequj iollo, cequj totolitipetlaio, cequj cacamoliuhquj, cequj ilacatziuhquj, anoço tlatzcallotl, cequj çan petztic, muchi tene, muchi tlatenio, muchi cuetenio.

Auh yn invipil, cequj quappachpipilcac, cequj pocuipilli, cequj pocujpilli, cequj iapalpipilcac, cequj cacallo, cequj mjmjchcho, cequj çan petztic. Auh yn jtozquj much uetzi: yoan yn iten cenca no papatlaoac, papatlactic.

Auh yn iquac mjtotia, qujtoma yn jntzon, çan intzon qujquequentinemj: auh yn jntzon ipiloaz, ymixquac qujoalteca.

Auh amo mopotonja, amo mo xaoa.

Auh ynic muchichiotia in teachcaoan, yn jnnechchicoal catca, iehoatl in cuechintli: auh in tiacaoan, in teçacaoaque, ymittaccuechin cilin ynic mjmjchcho, motocaiotia innochpalcuechin.

1. Cf. corresponding Spanish text. Literally, [illegible] may be rendered "two ells take [it] in their embrace." For cenca quapanoli, Bancroft has "six ells."

X 796 292 And all the men, whether leaders of youths, or youths, had only black net cloaks, all with eyelets on the border, and all had turquoise [ear plugs].

301 And those who led had only bell-shaped ear plugs.[4]

304 And those who had bell-shaped ear plugs, also had lip plugs. Some were like lizards, some like dogs, some like a broad-leafed water plant, some rectangular.

[729] And the youths who already wore [their] hair long [in token of war exploits] had lip plugs which were rounded.

And all the [others] who were only youths [had] only circular lip plugs, which they set in place.

[701] And the leaders of the youths bore breast plates made of small, white, sea shells. And those with shorn hair, the Otomí, wore their neck bands with round pendants.[5] These were shells.

And the shorn ones were provided with bird-formed lip plugs; and the Otomí were decked with lip plugs formed like the broad leaf of a water plant.

And those who were diligent to be leaders of the youths bought themselves real sea shell neck bands, all clear and limpid. And the lower class bought themselves [common] shell-fish for their neck bands, [which were] only yellow, not hard, and not very costly.

X 796 293 And those who had taken captives, the leaders of the youths, carried their feather shoulder devices in the form of birds. They carried them upright over their heads.

[301 714] And the captains carried upon their shoulders feather devices [formed like] trees, tied in three places with eagle feather clusters bound with ocelot skin. And at the base they were wound in three places with red string.

237 X 796 And some raised up quetzal feathers in the form of corn silk; some a forked heron feather ornament; some set up the head plumage in bird form; some the device made of diverse quetzal feathers.

293 And upon their legs, upon their left legs, they placed hooves, real deer hooves. And the thong was of real deer skin, cut thin, cut into narrow strips.

X 796 302 And thus were they variously painted: Some placed a black stain upon their cheeks, called "black cheek ash vase," and laid *pyrites* [upon the stain]. And some had a black [stripe] upon their foreheads, [in

Auh in ixquich tlacatl in çaçan tiacauh, telpopuchti: çan tlilticyn jacuechin, muchi tenjzo, yoan muchintin inxixiuh:

auh in tlaiacatia, çan iocociolnacoch: auh in cocoiolnacoche: auh yn jntenpilol, quinamictia, cequj aujlaxtli, cequj itzcujntenpilolli, cequj apatlactli, anoço tlaxantectli.

Auh yn telpopuchtin, in ie tzotzocoleque, ymaxchichilacachtempilol:

auh yn ixquich tlacatl in çan telpopuchti, çan iehoatl yn aiaoaltempilolli in contlalia.

Auh in teachcaoan, ymelpancuxquj, ymelpancuxquj, cilin in tlachioalli: auh in quaquachictia, yn otomj, incuxcachachapac: iehoatl in chipulin.

Auh yn quaquachicti quinamjctia, iehoatl in totetenpilolli: auh yn otomj quinamjctiaia, iehoatl yn apatlactli tenpilolli.

Auh yn aquiqui in mocecenmati, in tiacaoan, quinococouja teuchipuli in cuzcatl, cenca chipaoac: auh in ça tlatzacuja in ça tlatoquaia, iehoatl yn achipulin quimocoujaia, yn incuzquj, çan cuztic, amono tlaquaoac, amono cenca patio.

Auh in tlamanjnac, in telpuchiaque, intotoxlamanal, in cõquequetztinemj yn imicpac.

Auh in tequjoaque, quauhtzontli in quimamaia, excan yietiuh, quauhtlalpilonj, occheocatica in tlaquimilolli: auh in itztintlã excan in chichilicpatica tlacujxtli.

Auh in cequjntin, xilonochiquetzalli in conquetza in cequjntin aztaxelli, in cequjntin quatotol in conquetza, in cequjnti yntlatlachichioalquetzal.

Auh yn imicxic ymopuchcopa in cõtlaliaia chocholli, vel iehoatl in maçachocholli: auh yn jmecaio, çan no iehoatl yn maçaoatl, tlapitzaoacatectli, tlapitzaoacazxotlalli.

Auh ynic mjchioaia, mjiec tlamantli, cequjtin tlilli incamapan contlaliaia, itoca tlilcamanexcomjxl, ca petzujaia: auh in cequjntin ymixquac qujujca in tlilli, in nacaxtitlan conaxitia, motocaiotia tlilxotol,

4. In the corresponding Spanish text, *Sahagún mentions copper*, which may have been the material of which the bells were made.
5. Beltr (*op. cit.*, p. 144) has *dieron Perlenhalsband für gemeinschaftsleute*.

hand they grasped a paper incense bag. Thereupon they came down [from the temple], dancing rapidly.

And when they had descended, then they circled [the courtyard], they went around [the courtyard] only four times. And when they had danced, then they dispersed and went away, and thereupon all entered the palace in proper order. And this was known as the Lordly Dance; [for] all the lords danced the Lordly Dance, [and] it was the privilege exclusively of the chiefs that they should dance the Lordly Dance. This was done every four years.

Thus [was it done].

Early in the morning was begun the boring of ears, when they pierced the ears of the small children. And they pasted them with yellow parrot feathers and with soft, white feathers, which went mixed with the yellow ones.

And for a gift they made *pinolli*.[11] And the mothers sought out some master of the youths, seasoned warrior, or leader of young men who might wish to be as a parent, thus to become their [children's] uncle.

Also some sought out a woman who might be an aunt, and they offered her gifts.

To the man they offered perchance a tawny cape or a coyote fur cape. And gifts were also offered—they also offered gifts to—the women.

And when they pierced the ears [of the children], thereupon they took the little ones to singe them; they laid and made a fire, and scattered much incense over the flames.

And hence it was said: "They are singed." The old men of the tribal temple seized all of them. They took the small children and dedicated them over the fire. Then they gave them uncles and aunts. And the small children cried out and whimpered. Then they went to their homes.

And when they had gone to their homes, thereupon all ate and drank.

And then, in the temple, began singing and dancing at midday. Then once more all went to the temple. The uncles and the aunts carried the small children; carriers took the wine, poured into small gourds which they carried, and [poured] into small earthen jars. And when they arrived there, all sang. Thereupon was quieted the dance; they carried the small children upon their backs. Then they went giving them wine. All gave it to each other.

in tlanj tiçaio: cecectlapal quiteitzquja amaxiqui-pilli; njmã ie ic oalcmo mjtotiviztz.

Auh in otemeco: njmã ie ic tlaiscaloa, çã nappa in tlaiscaloa: auh in ommjtotiquc mec nexixitinjlo, texixitinjlo, njmã ie ic calacoa in tecpan tlatecpanoloz. Auh in ichoatl y, motenteoa: netecujtonio, motecujtotia in tetecutin, çan inneixcavil catca in tlatoque, in motecujtotiaia: nauhxiuhtica in machioaitz

ie iuhquj.

Oc vecaiooan in pesaloia in tenacazxapotlaloia in quinnacazxapotla pipiltotonti: yoan quinpotonja, tocivitica, yoan itlachcaioio neneliuhtiuh in totli.

Auh in ventli in quichioaia pinolli: auh in tenanoan cequj temoouia, ichoatl in tiacauh aço tequjoa, anoço telpochiaquj iuhquin tlanenequja impilhoaque injc Tetlatinque: no cequj temoa cioatl in teavitin, quitlauhtiaia:

in oquichtli in qujmaca, aço quappachtilmatli, anoço coioachcatilmatli: auh no motlauhtiaia, no quitlaubtiaia in Cioatl.

Auh in ontenacazxapotlaloc; njmã ie ic quinvivica, in quinchichinoznque pipiltotõti: quitlalia tletl, tletlaluaia, vel mjec in copalli contepeoa tleco.

Auh injc moteneoa techichinolo in calpulhuevetque, quinoalantimanj in pipiltotonti tleco quimonjauhtimanj: njman ic quinoalmacatimanj in tetlati, in teaviti: auh in pipiltotonti iuhquin tlatzatzatzi, iuhquin tlacaoacatimanj: njman ic istimanj in inchachan:

auh in oniaque inchan, njmã ie ic tlatlaqualo, haatlina.

Auh in opeualoc teupan in ie cujco in ie netotilo, nepantla tonatiuh: njmã ic no ceppa viloa in teupan: in Tetlacoan, in teavioan quinvivica in pipiltotonti, in tlatlasquj ietiuh in vctli, in tlatoiaoalli xicalhujcoltica In qujtoquj, cequj apiloltica: auh in oacito vncã cujco: njmã ie ic ommomana in mitotia, quinmamana in pipiltotonti: vncã quimomacatimanj, quimomacatinemj in vctli: netech quimomaaca.

11. *The Real Palacio MS* here contains the line *panuel ye chiampinolli*, which probably identifies the *pinolli* as ground dried maize and chia seeds.

when he had been living in the likeness of another, had walked with head high, had lived as a captive, had been drunk, and had gone in high esteem.

And for this reason was [the month] named "Izcalli hath ended": all the small children, all of them they took up and lifted by the neck. For it was said, they [thus] grasped them that they might grow; thus they would speedily grow tall; they would wax great and strong.

And they divided the heart of the maguey plants; they broke, peeled, and opened it. And they cleaned the cactus and pruned its branches, because thus it would quickly be given new life and growth.

And at this [feast of] Izcalli, there also came to pass, every four years, the bringing out of the children and the drinking of wine by the children. And then the chiefs danced a lordly dance, along with their courtiers. And they put on their wigs of hair; in truth they were head pieces made of long hair and covered with green stone. [The hair] fell, verily, to the chiefs' waists.

And for this reason one said that the children were brought forth: the fathers and mothers of all the small children first sought out those who would bring them to the priests' dwelling, a place named Tencacoac—a woman and a man whom they invited. It was said that they were to be uncles and aunts [of the children]; they became uncles and aunts [for them].

And not their kin did they take; they secured only their friends, whom they chose and to whom they gave gifts. They laid out capes and breech cloths for us men. Likewise, for a woman they laid out her skirt and shirt.

At midnight they took [the children] to the priests' dwelling. There they pierced and drilled their ears. [And the children] cried out [as] the pointed bone pierced their ears. They drew through a thread of unspun cotton, and bound it to them, as the little ones cried out and squirmed, and shed tears. And they pasted upon their heads yellow macaw feathers and soft down.

And the women who became aunts were pasted with red feathers, but only upon the legs and arms, and they covered themselves with their paper flowers, which were called their noble flowers.

When they had pierced [the children's] ears, then they took them to their homes. Here they sat attending them; they sat in vigil, awake, [thus] remaining

onquetztinēca otlamattinenca, omjvintitinēca omovelitztinenca.

Auh injc mjtoa Jzcalli, tlami yn itquichtin pipiltotonti, muchintin quinquechaana, quimacopiloa: ic mjtoa quimincalloana, quimizcalaana, ynic iciuhca quequauhtocnequc, manazque, moxapaxaque:

yoā in metl quijollooztoa, quijiollotzaiana, quijiollotlapana, quijollotoma: auh yn nopalli quijtlaiectilia, quimatepeoa, ipampa ynic iciuhca manaz, moxaltiz, moxapaoaz.

Auh yn ipan y, Izcalli, no vncan muchioaia, ynic nauhxiuhtica nepalquiztiloia, pillaoanoia: yoan vncan motecpiotiaia in tlatoque, yoan yn inpilooan: yoan cuetlalitia yntzonpilnal, centlamantli, tzoncalli caeca, viiac in tzontli ic tlachioalli, quichachalchiuhtiotiaia, vel incujtlacaxiuhtli vetzia in tlatoque.

Auh ynic mjto. epalquiztilo, yn jaquichtin pipiltotonti, yn jntahoan, yn jnnahoan, achtopa quintemoliaia, in quinvicanque calmecac, inacaiocan tencaoac ce cioatl, ce oquichtli in quinotzaia, mjtoa: quintlatia quimavitia, tetlati, teaviti:

auh amo inoaniolque in quimanaia, çan incoapan intlaoaaia, in tlapepenaia, quintlauhtiaia: tilmatli, maxtlatl, cuetlalilitia in toquichtin: no iui in cioatl, icue, iuipil cuetlalilia

inalnepantla in quinvicaia calmecac, vmpa quinacaxxapotia, quinnacazcoionja pipitzcatiuh in omjxl inje quixoionja innacaz, ponoquj icpatl in vmpa conequjztia, vncā quimonjlpilia iuhquin tlatzactiztica, tlatzactzatzi, tlachoqujztlica in pipiltzintzintj, yoan tociviiica tlachcaiotica quinpotonjaia in jmjcpac:

auh in teaviti cioa, çanjo imjcxic, yoā inmac in mopotonjaia tlapalivitica, yoan imamaxochiuh contecativia: mjtoa, intecuxochiuh.

In jquac oquimōnacaxxapotlaque, njmā ic quinoallujujca in inchachan, vncan quichieltitoque intoçotoque, toçotoque tlatlatviltitoque, quichixtoque in

6: Sahagún M-5 (1529-1590) 1954 NU7 Aztec NU7

SEVENTH PARAGRAPH, in which is told how the singers bedizened themselves when the ruler would dance; and of that in which they would dance.

Mixcocacalli: there were established all the kinds of singer-dancers of Tenochtitlan and Tlatilulco. There they awaited the word of the ruler, that he would dance, or try some song, or learn some new song. All this the singers prepared, all that was necessary—two-toned drums, rubber drum hammers, ground drums, rattles shaped like dried poppy heads, copper bells, flutes; players of two-toned drums and ground drums, instructors of chants, leaders of the dance; and all the properties used in the dance.

If the song were to be intoned after the manner of Uexotzinco, they were adorned like men of Uexotzinco, and spoke even as they did; they were imitated with the song and in their adornment and their equipment. Likewise if a song were to be intoned after the manner of Anahuac, the speech of the men of Anahuac was imitated, and their adornment as well as their equipment. Likewise, if a song were to be intoned after the manner of the Huaxteca, their speech was imitated, and their headdresses were taken, with which to imitate them in coloring their hair yellow; and the marks [had] arrow marks [painted] on the face, noses pierced like jug handles, teeth filed [to a point], and conical heads. And they [were clad] only in their capes. Likewise [they did] other songs.

EIGHTH PARAGRAPH, which telleth of the houses in which were the slaves.

Malcalli: the majordomos guarded[18a] the captives. They took great care of them as to food and drink. That which they needed, they gave all to the captives.

Totocalli: there majordomos kept all the various birds—eagles, red spoonbills, trupials, yellow parrots, parakeets, large parrots, pheasants. And there all the various artisans did their work: the gold and silversmiths, the copper-smiths, the feather workers,[18] painters, cutters of stones, workers in green stone mosaic, carvers of wood. Caretakers of wild animals,[19] majordomos, there guarded all the wild animals: ocelots, wolves, mountain lions, and mountain cats.

INIC CHICOME PARRAPHO, vncā mjtoa, injc 533
mocencaoaia quicanjme, in tlamaceoaz tlatoani: 292
ioan in tlein ipan mjtoznque.

Mixcocalli, vncan tecpanoaia in jxquitlamantli, mācehoalcuicanjme in tenochca, ioan tlatilulcatl, vncan quiztlatolchiaia in tlatoanj, in aço mācoaz, aço itla cuicatl quichiecoz, aço itla iancuic cuicatl quimomachoz, mochi ic mocencauhticaca, in cuicanjme: in jxquich monequj teponaztli, olmaitl, ycuetl, [534]
xiacachtli, tecziltacatl, çaçaloctli, teponaçoanj, ycuetzoanj, cuicaitoanj teicacanque: ioan in ixquich tlamanth mācehoallatzquitl,

intla uexotzincaiotl meoaz cuicatl, in iuh muchichioa uexotzinca, ioan in iuh tlatoa: motlaichecalhuja in ica cuicatl: ioan ica inechichioal intlaquj. Çan no iuhquj intla anahoacaiotl meoaz, motlaichecalhuja, in jntlatol anahoaca: ioan jnnechichioal in iuhquj intlatquj. Çan no iuhquj, intla cuextecaiotl meoaz cuicatl, motlaichecalhuja in jntlatol: ioan mocuj tzoncalli in quiotlaichecalhuja, intzon, injc quacoztique, ioan xaiacatl ixtlamjoa iacsujcole, tlantziquatic, quapotlachtic, içan jtilma. Can no iuhquj in oc cequj cuicatl.

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INIC CHICUEI PARRAPHO, ipan tlatoa, in 567
jnchan catca tlatlacoti 344

Malcalli: calpixque pinpiaia, in mamalti, cenca quinmocuitlaujaia, in tlaqualtica, in atica: in tlein quinequja, mochi quinmacaia in mamalti.

Totocalli, calpixque vncan quinpiaia, in jxquich 463
nepapan totol: quaquauhti, tlauhquechol, çaquan, 344
tzonecneme, cochome, alome, coxoliti: ioan oncan tla- 231
chichioaia, in jxquich nepapan toltecatl, in teucujtla- 136
pizque, in tepospizquj, in amanteca, tlacujloque, tlatecque, chalchiuhtlacujloque, quauhtlacujloque Tequanpizque, calpizque, vncan quinpiaia, in jxquich tequanj: oçelotl, cuetlachtli, mjztli, ocotochtli.

18a. *Piaque*: probably *quinpiaia* is meant.

18. "Feather-workers were called amantecas after the district of Amantlan, in Tenochtitlan, where they lived" (Clark, *op. cit.*, I, p. 56, n. 2). Cf. also Ixtlil. *Hist. Chich.*, p. 276.

19. The *Real Academia de la Historia* MS has *cequanpizque* for *cequanpizque*, and begins with the next a new paragraph. A marginal gloss by Sahagún heads the section, "*Casa de las fieras*."

[p.46 is blank]

11:Diaz T,H-5 (1519-1520) 1910
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The hair of these priests was very long and so matted that it could not be separated or disentangled, and most of them had their ears scarified, and their hair was clotted with blood. Let us go on; there were other Cues, a little way from where the skulls were, which contained other Idols and places of sacrifice [decorated] with other evil paintings. And they said that those idols were intercessors in the marriages of men. I do not want to delay any longer telling about idols, but will only add that all round that great court there were many houses, not lofty, used and occupied by the priests and other Indians who had charge of the Idols. On one side of the great Cue there was another much larger pond or tank of very clear water dedicated solely to the service of Huichilobos and Tezcatepuca, and the water entered that pond through covered pipes which came from Chapultepec. Near to this were other large buildings such as a sort of nunnery where many of the daughters of the inhabitants of Mexico were sheltered like nuns up to the time they were married, and there stood two Idols with the figures of women, which were the intercessors in the marriages of women, and women made sacrifices to them and held festivals so that they should give them good husbands.

I have spent a long time talking about this great Cue of Tlaltelolco and its Courts, but I say that it was the greatest temple in the whole of Mexico although there were many others, very splendid. Four or five parishes or districts possessed, between them, an oratory with its Idols, and as they were very numerous I have not kept count of them all. I will go on and say that the great oratory that they had in Cholula was higher than that of Mexico, for it had one hundred and twenty steps, and according to what they say they held the Idol of Cholula to be good, and they went to it on pilgrimages from all parts of New Spain to obtain absolution, and for this reason they built for it such

796 mountains. Those who were there watching then raised a cry which rose to the heavens with joy that
372 the world was not ending and that they had another fifty-two years assured.

The last ceremony of new fire which they held was in the year 1507. They held it with full solemnity, because the Spaniards had not come to this land. In the year 1559 ended the next bundle of years, which they call Toximmolpilia. On this occasion they held no public ceremony, because the Spaniards and members of the religious Orders were now in this land. So that this year, 1576, is the fifteenth of the current bundle of years.

796 When they made the new fire and held this cere-
778 mony, they renewed their covenant with the devil to serve him, and they renovated all the statues of the devil which they had in his house, and all the ornaments for his service, and those of their houses. And they rejoiced greatly to know that now they held the world to be secure and that it would not come to an end for fifty-two years. It is clear that this device of counting years was an invention of the devil to make them renew the covenant which they made with him every fifty-two years — [the devil] terrifying them with [the threat of] the end of the world and making them think that he lengthened the time and favored them thereby, letting the world move on.

796 Besides this they held, every eight years, a fast on
785 bread and water, for eight days; and at its conclusion they celebrated a feast in which they held a solemn dance by various personages, in which they said that they revealed what would come to pass or what fortune they merited; and they called it Atamalqualiztli.

796 They observed another feast every four years, in
honor of the fire [god], during which they pierced
● 304 the ears of all the boys and girls; and they called it
805 Pillauanaliztli. And during this feast it is likely, and there are conjectures, that they held their leapyear, reckoning six [days] of Nemontemi.

805 The remaining time-count is of the year, which
796 they divided into eighteen months, to each of which they assigned twenty days. And each of these
443 months was dedicated to one god, or to two, and during it they held their feast. Each of these months they divided into five-day periods, and held the fairs on the last day of these five in one town, and five days later in another, and another five days later in

y los que estauan alli a la mira, leuantauan luego vn alarido que le poojan en el cielo de alegria que el mundo no se acabaua y que tenjan otros cincuenta y dos años por ciertos.

La vltima solemnjdad, que hizieron deste fuego nueuo: fue el año de mill y quinjentos, y siete: hizieronle, con toda solemnjdad, porque no avian venjdo los españoles, a esta tierra: el año de mjll y quinjétos y cincuenta y nueue, se acabo la otra gabilla de años: que ellos llaman Toximmolpilia. En esta, no hizieron solemnjdad publica: porque ya los españoles, y religiosos estauan en esta tierra. De manera que este año de mjll y quinjentos y setenta y seis, anda en quinze años, de la gabilla de años que corre.

Quando sacauan fuego nueuo, y hazian esta solemnjdad, renouauan el pacto que tenjan con el demonjo de servjrle: y renouauan todas las estatuas del demonjo, que en su casa tenjan, y todas las alhajas de su serujcio, y las de sus casas: y hazian grandes alegrias, por saber, que ya tenjan el mundo seguro, que no se acabaria por cincuenta y dos años. Claramente consta, que este artificio de contar, fue invencion del diablo, para hazerlos renouar el pacto que con el tenjan de cincuenta, en cincuenta y dos años: y amedrētandolos con la fin del mundo, y haziendolos entender, que el alargaua el tiempo y les hazian merced del passando el mundo adelite.

Demas desta cuenta tenjan que de ocho en ocho años, hazian vn ayuno de pan y agua, por espacio de ocho dias, y hazian al cabo, vna fiesta donde hazian solemne areito de diuersos personajes; donde dezian, que descubrian ventura o que la merecian, y llamauanla Atamalcualiztli.

Otra fiesta hazian, de quatro en quatro años, a honrra del fuego, donde agujeraua las orejas a todos los njños, y njñas, y la llamauan pillauanaliztli. Y en esta fiesta es verisimjle, y ay conjecturas que haziā su biesto, contando seis de nemontemj.

la otra cuenta del tiempo, es de vn año: el qual repartian en dezjocho meses, y a cada mes le dauan veinte dias: y cada vno destos meses, era dedicado a vno, o a dos dioses: y hazian en el sus fiestas, cada vno destos meses, le repartian de cinco in cinco dias, y hazian las ferias el vltimo dia, destos cinco, en vn pueblo: y dende a cinco dias en otro, y dende a otros cinco dias en otro. De manera que el quarto quja-